

# LATTER DAY SAINTS SOUTHERN STAR

BUT THOUGH WE OR AN ANGEL FROM HEAVEN, PREACH ANY  
OTHER GOSPEL UNTO YOU, THAN THAT WHICH WE  
HAVE PREACHED UNTO YOU, LET HIM BE ACCURSED. GAL. 1:8

VOL. 1.

CHATTANOOGA, TENN., SATURDAY, JULY 15, 1899.

No. 33.

## A CHAPTER ABOUT CHILDREN.

(Selected.)

A little bird with feathers brown  
Sat singing on a tree;  
The song was very soft and low,  
But sweet as it could be.

And all the people passing by  
Looked up to see the bird  
That made the sweetest melody  
That ever they had heard.

But all the bright eyes looked in vain,  
For birdie was so small,  
And with a modest dark brown coat  
He made no show at all.

"Why, papa," little Gracie said,  
"Where can this birdie be?  
If I could sing a song like that,  
I'd sit where folks could see."

"I hope my little girl will learn  
A lesson from that bird,  
And try to do what good she can,  
Not to be seen or heard."

"So live, my child, all through your life,  
That, be it short or long,  
Though others may forget your looks,  
They'll not forget your song."

## MARTYRDOM OF JOSEPH SMITH.

Fifty-five years ago the 27th of June Joseph Smith, the founder of the Church of Jesus Christ of Latter Day Saints, together with his brother Hyrum, were assassinated at Carthage, Illinois. The "News" gives two columned cuts of the Prophet Joseph and Patriarch Hyrum, the room adjoining the jail, showing the well near which the prophets fell, and an interior view of the cell occupied by the martyrs; also a large cut of Carthage jail and another of Pres. Taylor's watch.

The News narrative is as follows:

"It was on the 24th day of June, 1844, that the last chapter in the life of the 'Mormon' Prophet opened. The clouds which for months had been hovering over the heads of the 'Mormon' people in Nauvoo seemed about to burst. The enemies of Joseph had set up in Nauvoo (then a city of 20,000, of whom nine-tenths were 'Mormons') an infamous newspaper, the *Expositor*; its first and only number had been issued on June 7th. Says Whitney's history:

"Public indignation was at once aroused, decency was shocked. Modesty had been made to blush. Retent to the people of Nauvoo as were such consid-

erations, they were but secondary compared with the deep and deadly injury that was sought to be done the city. Mobs incited by anti-'Mormon' politicians—more than ever incensed at what they deemed the towering presumption of the 'Mormon' leader in running for the presidency—were already threatening Nauvoo, and such scandalous reports if accepted as true, might precipitate at any hour an attack upon the town. Such a fear was far from groundless to men and women upon whose minds were in-

situation. Yet not the Saints alone, but respectable people of all parties felt outraged. There were those who longed to take the law into their own hands, and raze the *Expositor* building to the ground.

"The 'Mormon' leaders, however, would not sanction mobocracy. They had suffered too much from it themselves to countenance it in their followers. Legal measures in lieu of lawless force, were therefore employed against the *Expositor*. The city council of Nauvoo convened in regular session on Saturday, the



THE CARTHAGE JAIL.

delibly stamped the terrible memories of Far West and Haun's Mill. Besides the charter of their city, the bulwarks of their rights and liberties, was assailed. That swept away, and what evils might not follow, what vices flourished unchecked, in the midst of their peaceable, temperate, and, for all that was said to the contrary, moral and virtuous community?

"Such was the 'Mormon' view of the

8th of June, Mayor Joseph Smith, presiding, and an adjourned session was held on Monday, the 10th. The character, aims and objects of the libelous sheet and its publishers were fully ventilated. Among those who spoke to the question were the Mayor, Alderman George W. Harris, Samuel Bennett, Elias Smith, Stephen Markham, Orson Spencer, and Councilors Hyrum Smith, John Taylor, William W. Phelps, Edward Hunter,



Levi and Phineas Richards, and Ben was clerk of the council. By an almost unanimous vote—Councilor Warrington, a non-"Mormon," alone dissenting—the Nauvoo Expositor was declared a public nuisance, and the mayor instructed to have it abated without delay. Councilor Warrington it should be added, only opposed summary action. He considered the paper libelous, and was in favor of heavily fining its publishers. On the night of June 10th, by order of the mayor, City Marshal John P. Green, and a force of police destroyed the printing press, pried the type and burned the published sheets of the Expositor found upon its premises, in the streets of Nauvoo. The leaders of the opposition party immediately left the city."

The abatement of the Expositor was followed by the arrest of Joseph Smith and other leaders on the charge of riot; an effort was then made to convey them to Carthage, the county seat, 18 miles from Nauvoo, for trial, but they were released on a writ of habeas corpus after a hearing by the municipal court in Nauvoo; subsequently, they were examined and discharged by Justice Daniel H. Wells, then a non-"Mormon." On June 16th, Joseph Smith, as mayor of Nauvoo, issued a proclamation explaining the reason for the act of abatement, and warning the mobs then said to be gathering against the city. An appeal for protection had also been made to the governor of the state, the famous, or infamous, Ford, whose name will ever be linked with the tragedy that followed, but no reply had been received. Carthage and another neighboring town, Warsaw, soon took on the aspect of military camps; 1,500 Missourians, the former persecutors of the "Mormons," were reported to have joined the Warsaw forces; the Warsaw Signal advocated the massacre of the whole "Mormon" community. On June 18th, no word having come from Governor Ford, Mayor Smith called out the Nauvoo Legion to defend the city and proclaimed it to be under martial law. On June 21st, the long-tardy Ford arrived at Carthage; how little they had to hope from him, the "Mormons" at once saw from his act in placing himself at the head of troops, hither to an armed mob, at Warsaw. His first demand was that martial law at Nauvoo should be abolished, and that the mayor and city council should come to Warsaw to be tried for riot.

A too accurate knowledge of what might be expected at Carthage at first made the Prophet hesitate. He took the view that it was he who was aimed at by the mob, and that if he was out of the way peace might be restored to the community he loved so well. On the 22nd, in company with his brother Hyrum, John Taylor and Willard Richards, he crossed the Mississippi, on the banks of which the city school stood, with the determination of seeking an asylum for himself and his people in the Rocky mountains. What the destiny of the great "Mormon" community might have been had his design been carried out, and he instead of Brigham Young led into the western wilderness, is a fascinating theme for speculation, but it was not to be. His wife Emma, and some other timorous friends in Nauvoo, interrupted

him with an appeal to return, and induced him to reconsider his design. He returned to meet his doom.

Says Whitney's history:

"We are going back to be butchered," said Joseph, and resigned himself to his fate, having delivered up, at the governor's command, the arms of the Nauvoo Legion, the Prophet and his friends, 17 in number, on the evening of the 24th, set out for Carthage.

"It was about midnight when they arrived there, though so late, the town was alive and stirring in anticipation of their arrival. They were immediately surrounded with troops, who yelled their exultation at having them in their power; some of the soldiers—notably the Carthage Greys—were very abusive, and threatened to shoot the Prophet and his party, who were thus voluntarily surrendering themselves. Governor Ford pacified the would-be murderers, and the threatened massacre was postponed."

"Next day the governor paraded the prisoners before the troops upon the public square, where the two principals were introduced as "General Joseph and Hyrum Smith." At this the Carthage Greys again became angry and violent, deeming too much honor was being done "the d-d Mormons," by bestowing upon them such titles. Soon afterwards the Greys revolted against their commander, General Miner R. Deming, who, fearing his own assassination, left Carthage. Again the governor placated the hostiles by assuring them that they should have "full satisfaction," while the prisoners he pledged his honor and the faith of the State of Illinois, that they should be protected from violence, and given a fair trial."

"Before Justice Robert F. Smith, a captain in the Carthage Greys, the Prophet and his party were brought that afternoon and admitted to bail. Meanwhile Joseph and Hyrum Smith had been arrested for treason. This charge was based upon the calling out of the Legion, and the placing of Nauvoo under martial law, proceedings construed into armed resistance to legal process. Nothing was done in this case until nightfall, when the accused without a hearing were thrust into the Carthage jail by Justice Smith, now acting arbitrarily in his capacity of Captain of the Greys. Governor Ford sanctioned this illegal act, claiming afterwards that it was necessary for the safety of the prisoners, though the latter at the time protested against the incarceration. John Taylor, Willard Richards and a few other friends accompanied Joseph and Hyrum to prison."

"It was the beginning of the end; the plot was fast consummating; once more and only once, did the brothers emerge from the jail alive, their doom was sealed. "The law cannot reach them," said their plotting murderers, "but powder and ball shall."

Governor Ford next morning granted an interview to the Prophet, coming to the prison for that purpose, Colonel Geddes and others accompanied him; during their conversation the Prophet charged the governor with knowing positively that he and his brother were innocent of treason, and that their enemies had begun the troubles which had cul-

minated in the present situation. He also claimed that Ford had advised him to use the Legion in the way that he had, in the event of a threatened mobocratic assault upon Nauvoo. As to the Expositor affair, the Prophet said that he was willing to be tried again, and if found guilty, to make suitable reparation. That was a matter, he maintained, for the courts to decide, and not for mobs to settle. Such was the main substance of the interview. The governor, at parting, renewed his promise that the prisoners should be protected, and pledged his word that if he went to Nauvoo—as he contemplated doing—he would take Joseph with him. Both promises were unkept.

In the afternoon the two brothers were arranged before Justice Smith at the court house on a charge of treason. They asked for time to obtain witnesses. The request was reluctantly granted, and the court was adjourned until noon next day, to enable the prisoners to send to Nauvoo—18 miles distant—for their witnesses. Subsequently the military justice, without notifying the prisoners, postponed the trial until the 29th of June.

The remaining details of the tragedy are vividly related by President Geo. Q. Cannon in his "Life of Joseph Smith, the Prophet."

"Governor Ford went to Nauvoo on the morning of the 27th of June, 1844, accompanied by a body of troops. When he arrived there he made a public speech before thousands of the Saints, in which he used this expression: "A great crime has been done by destroying the Expositor press, and placing the city under martial law, and a severe atonement must be made, so prepare your minds for the emergency."

Whether Ford was fully cognizant of the plot to murder the Prophet during his absence from Carthage is not altogether clear. He was unquestionably aware of the murderous feeling which existed among the Carthage Greys, and the men who were associated with Levi Williams and the Laws, Higbees, Fosters and others at Carthage. It has been stated upon good authority, and it has never been disputed, that he was informed of the intentions of the mob. But he ventured into Nauvoo. Would a cowardly man like he was have dared to risk himself in such a manner at such a time, if he was fully advised of the time the massacre was to take place? The presumption is that he was indifferent as to the fate which would befall the Prophet and his companions; but that he did not know, as some of his officers did, that the bloody deed was to be consummated while he was absent at Nauvoo. If Ford had been a man of greater daring, it might with certainty be assumed that his visit to Nauvoo was a part of the conspiracy, and that he went there to avoid the appearance of complicity in the murder. This is certain, that while Ford was addressing the people, a sound like the distant firing of a cannon, or the slight sound of distant rumbling thunder, was heard by many in the audience, and by some of Ford's aids, who stood near him, and they whispered something to him, and without loss of time and in the greatest haste, he and his escort rode out of Nauvoo. Their departure was more



like a flight than the decorous leaving of the executive of the state, accompanied by a command of troops. A cannon was fired at a certain point distant from Carthage, as a signal that the massacre had been accomplished; but it was never known whether or not this was the sound which attracted attention at Nauvoo. Governor Ford's hasty flight at that time has always been deemed conclusive evidence that he had been informed by some of his companions—if he had not been fully advised of the plot and its details before—that Joseph Smith and his companions had been murdered.

Ford and his aids occupied a room in the Nauvoo mansion that day. Orrin P. Rockwell heard one of them at three o'clock say: "THE DEED IS DONE BEFORE THIS TIME."

The governor and his company went to the Temple. Some of the officers broke the horns from the oxen supporting the baptismal feast, while Ford made rare sport of the sacred edifice.

One of his attendants remarked: "This temple is a curious piece of workmanship; and it was a damned shame that they did not let Joe Smith finish it."

Another said: "But he is dead by this time, and he will never see this temple again."

Brother William G. Sterrett stood by and replied: "They cannot kill him until he has finished his work."

At this Ford gave a significant smile and one of his aids standing by said: "Whether he has finished his work or not, by G—, he will not see this place again, for he is finished before this time."

(To be continued.)

### History of the Southern States Mission.

In this month an event occurred in Carter county, Tenn., which will long be remembered by the people of that and the surrounding counties. On the 13th, Elders W. F. Garner and C. F. Christensen, of the North Carolina conference, were arrested on the following warrant:

State of Tenn.

Carter Co.

Information having been made to me in writing, on oath, that C. F. Christensen, — Farmer, — Garner, — Gibbs, did on or about the — day April 1885, and at divers others days in the county and state aforesaid, did wilfully, maliciously, knowingly, and feloniously teach, preach and promulgate the doctrine of polygamy, and that they did induce others, by words and persuasion to adopt or embrace polygamy, and to emigrate to another state or Territory, for the purpose of embracing polygamy. You are therefore commanded in the name of the state to forthwith arrest the said C. F. Christensen, Gibbs, Garner and Farmer and bring them before me or some other justice of said county, to be dealt with as the law directs. Given under my hand this twelfth day of May 1895.

JAMES PERRY,

J. P. for Carter County.

They were taken to Roane Mountain, in Carter county, for examination, having been arrested at night and forced to walk five miles. State Senator John M. Simerley, of that county, swore out the warrant and prosecuted in the trial. An effort was made to force the Elders to a trial without counsel, but they successfully resisted this imposition, and obtained a postponement until the 18th of

the same month. A bail was offered but was refused; the Elders had to suffer imprisonment at Elizabethton in consequence, the bail bond being five hundred dollars each which they were unable to raise.

President Morgan visited the brethren, in company with their attorney on the 17th, and decided to waive the preliminary examination, gave the necessary bail and waited till the July term of court. Messrs. Andrews and Thomburg, of Knoxville, were engaged as counsel, and went on the bond, releasing the brethren on the 20th from their dismal prison, where they had for associates, thieves, cut-throats and murderers.

The state law by which the Elders were arrested defined, as unlawful, for any person to teach, preach or promulgate to others the doctrines or principles of polygamy; or to induce others to emigrate to another part of the United States for the purpose of practicing it; any one guilty of this should be subject to a fine not to exceed five hundred dollars or to imprisonment and hard labor for not over two years, or the infliction of both penalties.

Upon being released, the brethren once more took up their labors in their counties, and were received kindly by the people.

On the 25th of this month Elders Riley Cragun and F. A. Fraughton were stopping all night near the borders of the Catawba Indian reservation. At night an armed mob came to the house and demanded the brethren to come out. Elder Cragun made his escape by the back door amid a shower of bullets, one of which struck him on the forehead, another in his face, neither inflicting a serious wound.

Elder Franhton did not escape so well. He was caught by the mobocrats and given forty severe lashes. Among those prominent in the mob were John Allen, Fayette Crooks and Robert Cornwall.

The work during the month of June was of little importance. Council meetings were held in Mississippi, one in the southern part of the state and the other in Pontotoc county, where a branch of the church was organized. Elders arrived from Zion and were appointed to the various fields of labor. Baptisms were reported from many parts of the mission.

Sister Lydia Owens, of Holmesville, La., bears a faithful testimony to the truthfulness of the Gospel. In speaking of her religious life she says: "I had been a member of one of the churches for twenty-four years. About four years ago I saw that I was not right in my religious views, so, accordingly, I began to read the Bible and ask God for knowledge of the true plan of salvation."

"In February, 1898, I had the pleasure of meeting two 'Mormon' Elders and of hearing them talk on the Gospel. I felt that I had met God's people and I became quite anxious to hear them preach. I did not gain this opportunity until the following June, when I heard Elder Tobe Felkins. I became convinced at this time that here was what I had long been seeking. On the 23d of September, 1898, I was baptized, and from that hour I have felt the peaceful influence of the Spirit of God upon me, and I know that I have been sealed unto the day of redemption."

Her case is like thousands of others who have lacked wisdom, and having asked of God, "who gives to all liberally," finally received the message of salvation through the teachings of the Elders.

### "OLD TIME POWER."

CHAR. D. TILLMAN  
In "The Revival."

They were gathered in an upper chamber,  
They were all with one accord;  
When the Holy Ghost descended,  
Which was promised by our Lord.

This power from heaven descended,  
As the sound of rushing wind;  
Tongues of fire rested there upon them,  
Jesus promised He would send.

Our fathers had this "old time" power,  
And we all may have it too;  
This He promised to the faithful,  
What He promised He will do.

The above is a pretty revival hymn, very popular during the protracted meeting season in the south. It is not only pretty and popular but in every particular it is true. When they were gathered together on that glorious day, the Saints were one, having been baptized with one baptism. (Instead of the many forms witnessed today,) they were all of one heart and one mind. They belonged to one church, were led and directed by apostles who stood upon the one foundation—the eternal rock of revelation. Standing thus they were entitled to all the blessings the Master had promised.

Those who rendered obedience to this one faith enjoyed the gift of tongues, the power to cast out devils, the faith to heal the sick by the imposition of hands and to enjoy dreams and visions. These are all included among the promises of the Master (Mark 16:16) as mentioned in Mr. Tillman's beautiful song. What a blessed faith that "old time power" gave to the children of God, but it is too old and simple for the boasted enlightenment of this age. "It may have been good enough for those who lived many years ago, but the idea of believing now as they did then"—how foolish for us to say: "What He promised He will do."

If the ministers of today should follow Christ, preaching without "purse and script," contending for the "old-time power" once enjoyed by the Saints, and defending the organization of the church as established by the Master, with apostles and prophets; if they dared tell the people that the promises of Christ were still within their reach, they would be branded as Mormons. What can be more noble than to be in such favor with God that He is pleased to send His spirit to guide us? Yet alas! how few today strive for that "old time power." The spirit of God is quenched while the multitude sings:

"Oh money, oh money, thy praises we sing.

Thou art our Saviour, our God and our King;

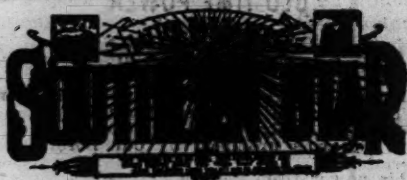
'Tis for thee that we preach for thee that we pray,

And take up our collections twice each Sabbath day." R. E. R.

### From North Carolina.

President Lewis Swensen, in a recent letter to President Rich, says: "I have just written a circular letter to the Elders, kindly asking each one of them to write a good, plain Gospel letter, giving and explaining the Scripture bearing on the principle of tithing to each Saint they have been assigned, also instructing them what is an honest tithing and how they may turn their products into cash. The Elders will also write a series of letters instructing them on fast offerings." Elders should remember that when following the advice of their Conference Presidents they are following the advice of God's constituted authority here on earth, and by obedience blessings are obtained.





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SATURDAY, JULY 15, 1899.

## ARTICLES OF FAITH OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

1. We believe in God, the Eternal Father, and in His Son Jesus Christ, and in the Holy Ghost.
2. We believe that man will be punished for their own sin, and not for Adam's transgression.
3. We believe that, through the atonement of Christ, all mankind may be saved, by obedience to the laws and ordinances of the Gospel.
4. We believe that the first principles and ordinances of the Gospel are: First, Faith in the Lord Jesus Christ; second, Repentance; third, Baptism by immersion for the remission of sins; fourth, Laying on of Hands for the Gift of the Holy Ghost.
5. We believe that a man must be called of God, by "prophecy, and by the laying on of hands," by those who are in authority, to preach the gospel and administer in the ordinances thereof.
6. We believe in the same organization that existed in the primitive church—namely, Apostles, Prophets, Pastors, Teachers, Evangelists, etc.
7. We believe in the gift of tongues, prophecy, revelation, visions, healing, interpretation of tongues, etc.
8. We believe the Bible to be the word of God, as far as it is translated correctly; we also believe the Book of Mormon to be the word of God.
9. We believe all that God has revealed, all that He does now reveal, and we believe that He will yet reveal many great and important things pertaining to the Kingdom of God.
10. We believe in the literal gathering of Israel and in the restoration of the Ten Tribes; that Zion will be built upon this (the American) continent; that Christ will reign personally upon the earth, and that the earth will be renewed and receive its paradisaical glory.
11. We claim the privilege of worshipping Almighty God according to the dictates of our conscience, and allow all men the same privilege, let them worship how, where, or what they may.
12. We believe in being subject to kings, presidents, rulers, and magistrates; in obeying, honoring and sustaining the law.
13. We believe in being honest, true, chaste, temperate, virtuous, and in doing good to all men; indeed, we may say that we follow the admonition of Paul, "We believe all things, we hope all things, we have endured many things, and hope to be able to endure all things. If there is anything virtuous, lovely, or of good report or praiseworthy, we seek after these things."—JOSEPH SMITH.

Today we are in receipt of 500 copies of the Book of Mormon. Your orders will be promptly filled.

The following is an extract from a letter written by a prominent Elder to one of the brethren laboring in the missionary field:

Dear Brother:—Labor to understand all the principles of the Gospel; obtain the spirit of God; become acquainted with the whisperings of the same, and you have gained the greatest blessing the Lord gives to His children on the earth. It is the only safe guide that we have. When we have learned this, we have learned our greatest lesson. Be honest and faithful. Forget not the covenants you have made with the Lord. Be pure as the driven snow, do not yield to temptation, and devote all your time in laboring for the advancement of the cause of truth."

## WANTED NO MISTAKE MADE

EARNING that Missaries of the Utah Church were to hold services in the public park at Mount Ayr, Ia., adjoining county seat of Ringgold county, west of Lamon, Brother F. E. Cochran was requested to look after the interests of the work there during Saturday and Sunday, the 24th and 25th. The result of the whole affair is fairly well stated in the following from the Mount Ayr News of June 27, for which our thanks are due the publishers:

L. D. S. Missionaries—Elders Nelson and Hawkeswood, representing the Salt Lake Mormons, were not able to get a crowd to hear their doctrine expounded in the park Saturday afternoon. Mr. Cochran, of Lamon, representing the Reorganized Church of Latter Day Saints, came to Mount Ayr Saturday evening and remained over Sunday. His mission was to see that the public did not get the impression that the Lamon and Salt Lake Churches are of the same kind. As the people here pretty well appreciate the difference, it was unnecessary for Mr. Cochran to hold any public meetings.—Saints' Herald.

Or, in other words, they wish the world to understand that they are still with it, and therefore it will not be necessary for anyone to persecute the Reorganized Church, through mistaking them for that other organization which was sent by God to "stand forever, nevertheless to be thrown down, or given to another people" (Dan. 2:15), and therefore would need no reorganization. The Lamon Church, being of the world, seems awfully afraid persecution might come upon it by being mistaken for a church not of the world, and hated by the world, including that part of the world called "The Reorganized Church."

## OLD FOLKS CELEBRATE.

The twenty-fifth annual excursion of the old folks from Salt Lake, Davis and Utah counties, was held July 4th, at Geneva, ten miles north of Provo. There were about 17,000 people on the grounds, and while there were hot seats for all the circumstances were duly considered and all had an enjoyable time. Refreshments were served and each one seemed bent on having a good time.

In the excursion party were found 985 people over 70 years of age; 41 over 80, and 4 who wore white badges, indicating they had passed the ninety mark. These four were William Leathews, of Jordan; William Jarvis and Fred Jansen, of Salt Lake City, and Albert Walsh, of East Mill Creek.

Two of the pioneers, C. A. Harper and Joshua Terry were also on the train.

Mr. C. R. Savage, the veteran photographer, is father of the "old folks excursion," and has received congratulations on every hand for the commendable record of the recent happy event.

## TO CALIFORNIA.

Professor Horace Cummings, accompanied by his wife and daughter, left Salt Lake City July 8, for Los Angeles, Cal., where he will take charge of the University exhibit of the National Educational Association, July 11 to 14. The exhibit consists mainly of large photographs of the buildings, class rooms, laboratories and museums.

The kindergarten exhibit will be very unique, consisting of photographs of the children while at work, their class rooms and outside gardens.

The actual work of the Normal school will be presented on nine large double screens about 6x3½ feet.

The University of Utah is one among

the few colleges having all grades beginning with the kindergarten, and doubtless the representation of school life in Utah will be highly appreciated by those who are in attendance.

The July Young Woman's Journal devotes some space to the recent Mutual Improvement Conference. Among the contents is an essay on "Trifles" by Dr. James E. Talmage. The classic language with its vigorous, sensible thought, gives to it distinct literary value. The illustrated poem "If I Had Time," is a tuneful melody from the pen of Kate Thomas.

In a charming way May Bell Therman Davis related her college experiences.

A short story by Susan E. Talmage, "A Little Child Shall Lead Them," possesses a quality of pathos and a naturalness rarely found outside of the masterpieces of fiction.

Owing to circumstances over which we have no control, the group pictures will not be finished as soon as expected. As soon as finished they will be forwarded to the address given by Elders.

Conference Presidents will please remember that quarterly reports were due July 1. Please send them in immediately.

## Releases and Appointments Changed.

Elder W. H. Gibbs has been transferred from South Alabama to Chattanooga Conference.

Elam Olsen from South Alabama to Middle Tennessee.

David Chamberlain from Florida to North Carolina.

H. L. Doney from Mississippi to North Carolina.

Elders Joseph Hughes and John Orser have been transferred from the Chattanooga Conference and given a traveling commission through Tennessee.

## Assignments of New Elders.

John Banford—Georgia Conference.

Oliver L. Fuller—Middle Tennessee.

Alfred Fuller—South Carolina.

W. J. Randall—Middle Tennessee.

## Return Home.

Elders P. P. Eldridge, of Kentucky Conference; H. L. Payne, of Chattanooga Conference; Zenos M. Johnson, of East Tennessee Conference; S. B. Rushforth, of Middle Tennessee Conference, and R. B. Cutler, of Florida Conference, are honorably released to return home.

## An Emigrant.

The Gila Valley, in Arizona, seems to be prospering beyond measure, judging from the numerous mentions it is receiving from the newspapers of the west. Many people have left the south and settled in that country, with the hopes of improving their conditions. Brother J. C. Johnson and family are some that have taken up their abode there recently. In a letter to the "Star" Mr. Johnson compliments the valley and its people very highly. Regarding the people, he says: "This valley is inhabited by people from various parts of the United States. They are hospitable, and honest in their dealings one with another. The majority of them belongs to the Church of Jesus Christ of Latter Day Saints." He says the stake conference held there recently was a grand spiritual feast for him, it being the first of its kind he had ever attended. May success be with him in his new home.



## A DEADLY PARALLEL.

"The Same Cause Always Produces the Same Effect."

BEN. E. RICH.

## FIRST CENTURY—

This Century opened with the birth of a male child who was destined to be a great and mighty Prophet of God, the only begotten of the Father. He was to open up a mighty dispensation, upon the earth, by crying with a loud voice, "Repent ye, for the Kingdom of Heaven is at hand."

He came, entering upon His ministry, at a time when the people, led by their spiritual advisers, the Chief Priests pretended to revere the memory of the Prophets, who lived in past ages, built sepulchres to their memories, yet stood ready to reject and kill the living Prophets (the sin of every dispensation) who came to them in the name of the Lord. He found the Chief Priests teaching for doctrine the commandments of men; preaching for hire and dividing for money, yet leaning upon the Lord and saying, "Is not the Lord with us?" He boldly declared unto the people of that generation that the Heavens had been opened, that God had spoken, and that He had been endowed with authority to stand upon the earth and warn mankind to repent and turn unto the Lord. By authority vested in Him, He organized His Church, with Apostles, Prophets, Evangelists, Pastors, and other inspired teachers; sending them out into the world with the Seventies and Elders to call upon mankind to obey the Gospel. They went forth proclaiming the doctrines of Faith, Repentance, Baptism for the remission of sins, and the gift of the Holy Ghost, which was conferred upon believers by the laying on of hands. The signs recorded in Mark 16: 17-18 followed the believers.

He instructed His servants to preach the Gospel without purse or scrip and to make no charge for the free gift of Salvation. He and His followers were everywhere spoken evil of, were misrepresented and lied about, driven from place to place, and in order to stir up hatred and prejudice against them, were accused of trying to establish a Kingdom on earth in opposition to the one under which they were living.

They called Him a wine-bibber. They said: "Is this not the son of a carpenter? He makes Himself the Son of God." When brought before the magistrates of the law they could find no fault in Him. When they took Him before Pilate He knew the end was nigh and that He was being led as a lamb to the slaughter. Yet He was as calm as a summer morning. His conscience was void of offence toward God and all men. He knew He was going to die for the sins of the world and that it would yet be said of Him, "He being lifted up would draw all men unto Him." The Saints were mobbed, were beaten with many stripes and persecuted in almost every conceivable manner.

In almost all of these cases professed ministers of God's laws were the leaders in crying, "Crucify Him, Crucify Him, He hath spoken blasphemy." Although professing a belief in the inspired writings of by-gone Prophets who said, "To the law and to the testimony," these hypocritical ministers, unable to confound the doctrine of the ones whom they hated, at all times resorted to cowardly methods, such as are generally dealt in by character assassins, in order to increase the hatred and prejudice of the people against the Saints. Yet under all these trying persecutions He and His followers continued bearing testimony that the power of God's salvation was builded upon the eternal Rock of revelation. This but increased the anger of the Chief Priests against Him, and they said: "If we let this man alone He will take away our name and nation. Then wicked men, urged on by professed ministers, cruelly put this mighty Prophet of God to death. They shed His blood; they drove and scattered His followers, who still declared they were divinely called and clothed with power to act in the name of the Lord.

His name was Jesus Christ, the Son of the living God.

His followers, so long as they held the authority given by the Master, continued to preach the Gospel without purse or scrip, testifying to the gifts of the spirit following the believers, declaring unto all men everywhere, that those who would live godly in Christ Jesus would continue to be misrepresented and persecuted by the people of the world.

But though we, or an angel from Heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before so say I now again: If any man preach any other gospel unto you than that ye have received, let him be accursed.—Paul, Galatians 1: 8 and 9.

Woe unto you, Scribes and Pharisees, hypocrites! because ye build the tombs of the prophets, and garnish the sepulchres of the righteous, and say: If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets. Wherefore ye be witnesses unto yourselves, that ye are the children of them which killed the prophets.—Christ, Matt. 23: 29-31.

But in vain they do worship me, teaching for doctrines the commandments of men.—Christ, Matt. 15: 9.

Woe unto you, Scribes and Pharisees, hypocrites, ye garnish the sepulchres of the Prophets and say, "If we had lived in the days of our fathers we would not have stoned and killed the Prophets as they did." But ye yourselves are witnesses, that ye allow the deeds of your fathers; for they killed the Prophets, and ye build their sepulchres. This was the testimony of the Savior to the Jews, who were pretending to stand stiffly to their former Prophets, and at the same time rejecting Jesus and His Apostles. And so it is now in the Nineteenth Century. You Christians (so called) garnish the tombs of the Messiah and His former Apostles, and even build fine chapels to their memory, entitling them Saint Peter's Church, Saint Paul's Church, Saint John's Church, etc.; and you say "if we had lived in the days of the Apostles, we would not have stoned and killed them." But ye yourselves are witnesses that ye allow the deeds of your fathers; for they killed the Apostles, and ye build chapels in honor of them; while at the same time, if a Prophet or an Apostle comes among you, you will forthwith shut your houses against him, as soon as he testified of what God has sent him to testify; for you say there are to be no more Prophets or Apostles on the earth, and you forthwith pronounce him a false Prophet; and if a mob rise and kill him, or burn his house, or destroy his goods, you will either rejoice, or sit in silence and give countenance to the deed, and perhaps cry, "False Prophets!" while your priests and pulpits team with all manner of lies concerning him. Woe unto you, priests, pharisees, hypocrites; but fill ye up the measure of your fathers, for as they did, so do ye. Vengeance belongs to God, He will speedily avenge His elect, who cry unto Him day and night.—Parley P. Pratt, Voice of Warning, Page 206.

## NINETEENTH CENTURY—

This Century opened with the birth of a male child, (1805) who was destined to be a great and mighty Prophet of God, a servant of Him who was the only begotten of the Father. He was to open up a mighty dispensation upon earth, by crying with a loud voice "repent ye for the Kingdom of Heaven is at hand."

He came, and entered upon his ministry, at a time when the people, led by their spiritual advisers, (the ministers) pretended to revere the memory of the Prophets, who lived in past ages, built Cathedrals to their memories, yet stood ready to reject and kill the living Prophets (the sin of every dispensation) who came to them in the name of the Lord. He found the ministers teaching for doctrine the commandments of men; preaching for hire and dividing for money, yet leaning upon the Lord and saying: "Is not the Lord with us?" He boldly declared to the people of this generation that the Heavens had been opened, that God had spoken and that he had been endowed with authority to stand upon the earth and warn mankind to repent and turn unto the Lord. By authority vested in him he organized Christ's Church, with Apostles, Prophets, Evangelists, Pastors and other inspired teachers; sending them with the Seventies and Elders out into the world to call upon mankind to obey the Gospel. They went forth proclaiming the doctrines of Faith, Repentance, Baptism for the remission of sins, and the gift of the Holy Ghost, which was conferred upon believers by the laying on of hands. The signs recorded in Mark 16: 17-18 followed the believers.

He instructed these servants to preach the Gospel without purse or scrip and to make no charge for the free gift of Salvation. He and his followers were everywhere spoken evil of, misrepresented and lied about, driven from place to place, and in order to stir up hatred and prejudice against them, were accused of trying to establish a Kingdom on the earth, in opposition to the one under which they were living.

They called him a money digger. They said, "is this not the son of a farmer; he makes himself a Prophet of God." When brought before the magistrate of the law they could find no fault in him. When they took him to Carthage he knew the end was nigh and said: "I am going like a lamb to the slaughter, but I am as calm as a summer morning. I have a conscience void of offense toward God and toward all men. If they take my life, I shall die an innocent man, and my blood shall cry from the ground for vengeance, and it shall yet be said of me, 'he was murdered in cold blood.'" The Saints were mobbed, were beaten with many stripes and were persecuted in almost every conceivable manner.

In almost all these cases professed ministers of God's laws, were the leaders in crying, "persecute him, persecute him, he hath spoken blasphemy." Although professing belief in the inspired writings of by-gone prophets who said, "to the law and to the testimony," these hypocritical ministers, unable to confound the doctrine of the ones whom they hated, at all times resorted to cowardly methods, such as are generally dealt in by character assassins, in order to increase the hatred and prejudice of the people against the Saints. Yet under all these trying persecutions he and his followers continued bearing testimony that the power of God's salvation was builded upon the Eternal Rock of revelation. This but increased the anger of the ministers against him and they said: "If we let this man alone he will take away our occupation and we will lose our salaries." Then wicked men urged on by professed teachers of Godliness cruelly put to death this Prophet of God and Servant of Christ. They shed his blood; they drove and scattered his followers, who still declared they were divinely called and clothed in power to act in the name of the Lord.

His name was Joseph Smith, a servant of the living God.

His followers holding the authority of the Master, continue to preach the Gospel without purse or scrip, testifying to the gifts of the Spirit following believers, declaring unto all men everywhere that those who will live godly in Christ Jesus, will continue to be misrepresented and persecuted by the people of the world.



## A WORD FOR THE MORMONS.

(Continued From Page 261.)

And what are these charges? It is said that Congressman-elect Brigham H. Roberts is an open and defiant polygamist, living with three wives, one of whom he has taken since Utah became a state, and another of whom has recently given birth to twins; that his election was a Mormon device for foisting polygamy on the nation and a proof of Mormon perfidy; and that his admission to congress would compromise that body and lower the standard of public morality.

These charges appear to be baseless, if we except the fact that Mr. Roberts was a polygamist before Utah's admission to the union, and that he believes he has certain moral obligations to the women he married and their children, from which neither church nor state can absolve him. Mr. Roberts ran for congress once before, and nothing was said about his being a law-breaker until, during his second candidacy, it appeared that he was coming out ahead at the polls. He had been nominated because he was a strong silver man, and a gifted orator. Both Gentiles and Mormons voted for him; many of the most prominent Mormons being arrayed against him. Heber M. Mills, the governor of Utah, and a high Mormon official, advised against his election, and was answered by Mr. Roberts in a letter that is said to be unmatched in the west for its classic English and savage invective. Mrs. Lorenzo R. Snow, wife of the president of the Mormon Church, voted against him, as did Miss Cannon, a daughter of George Q. Cannon and sister of the Utah senator, and Emeline B. Wells, editor of a leading Mormon periodical. They are republicans and he is a democrat. These women say that polygamy is dead in Utah, though they believe in the principle. The United States District Attorney for Utah says he does not believe a single plural marriage has been contracted since Utah came into the union. Robert's domestic relations had absolutely nothing to do with his nomination.

The reports I have mentioned, have made a fixed impression on the public mind at variance with the facts in the case, an impression easily made and fostered because of anti-Mormon prejudice and its control of the avenues of intelligence. And these reports have been made stronger by all sorts of stories and cunning manipulation of various occurrences.

A picture of Roberts as a tramp seated on the stump of a tree has been going the rounds of the papers, with these subjoined remarks or comments:

"If there are any who suppose that Brigham H. Roberts of Utah is going to give up the fight he is making to secure a seat in congress and resign, they mistake the desperate character of the man. One incident in his career shows his bulldog tenacity.

"Roberts, with two other Mormons, went to Tennessee to do missionary work. His companions were killed by angry citizens when the nature of their mission became known, and Roberts himself barely escaped with his life.

"Determined to secure the bodies of his comrades, and knowing upon his return to the scene of the trouble that recognition would mean instant death, he disguised himself as a tramp. As such he again invaded the enemy's country,

secured the missionaries' bodies and carried them back to Utah."

Would such an act on the part of a missionary of any other Christian sect be proof of the "desperate character" and "bulldog tenacity" of the man? Would it not rather be spoken of in terms of the highest praise, as an act of heroism showing the power of the Christian faith? But mark the covert approval of the deed, the killing of Mormon missionaries in the United States! If a Methodist or Presbyterian missionary be slain in China, the whole of Christendom is shocked, and our ambassador at Peking addresses a protest to the rulers of the Celestial Empire. But suppose one of these preachers of a pure Christianity, a Unitarian, an Episcopalian, a Catholic, or Baptist were killed in this way in any of the states of the Union! And what if their blood were spilled in the state of Utah!

A leading New York daily, the Nestor of reform in a certain sense, gibbeted the clergy in the Bryan campaign of '93 as the defenders of "the crime of '73," the demonetization of silver. But now this journal is the clergy's mouthpiece in this anti-Mormon crusade. It sent Mrs. Winnifred Black to Utah to interview Mr. Roberts and his "favorite wife." Mrs. Black represented Mrs. Maggie C. Roberts as not only predicting the speedy dying-out of polygamy in Utah, but as exulting in the prospect, because it was "a burden and a grievous one, to be born only as a commandment of the church," and as saying that "only women who are degenerate will tell you this is not so." This seemed incredible, though it was possible to conceive that Mrs. Roberts conveyed the idea that plural marriage, though a cross to some, tends to the ennoblement of character, as she had said that principle and not happiness, should be the motive of life. A note of inquiry was addressed to Mrs. Roberts as to the correctness of these interviews, and she answered as follows:

"I ask Brother Roberts if he were reported correctly and he said 'No.' As to my interview with Mrs. Black (Annie Laurie), I must say that when I read it in the paper I was so annoyed that I was perfectly bewildered. Had some other name than mine been there I never would have recognized it. Then again, I would think; why, yes, there was something said about this or that, but not in that way. But I positively affirm that I never referred to any burden or cross under plural marriage. Nor did I talk freely of Mr. Roberts, but only said in answer to her remark 'that it was too bad he should be made the victim,' let the question be settled and all will be well. I have had trouble, but who has not in this world? I spoke of the loss of some of my lovely children, whose pictures hung on the wall. She said she had one little boy, six years old, and did not feel she could live without him. I then told her of my great faith in God, and hoped some day to understand many things that I now took on trust; that I believed in revelation, that woman could make God her friend and be upheld and inspired by Him. This seemed to impress her and she said, 'that is just what the women of the world lack; you have something to lean upon.' She is a spicy writer and pleases her readers. Re-

porters have not impressed me as the most scrupulous class of persons in the community. I am sorry, for I thought the woman was beautiful, and I pay homage to beauty wherever I see it. If there is a woman in all Mormondom who is happy, I am that woman. My life has come to be one sweet, lovely day, such as comes to few mortals, I imagine. Whatever happens, I shall be a soul companion to him forever."

Mrs. Roberts is a graduate of the Woman's Medical College of Philadelphia, and practises in Salt Lake City.

Another cartoon going the rounds purports to picture a Mormon family of about two score members, and is inscribed, "as families run in Utah this is a small one." The idea meant to be conveyed is, that most Mormon families are polygamous, and that the average is a large one. Now not more than two per cent. of the church membership practised polygamy in the days of its prime, and but a small proportion of the polygamists had more than two wives. In this picture fifteen out of the twenty-five are males, and five are little girls, so that the polygamic feature is not very marked. It is worth observing in this connection that three thousand francs were given in Paris the other day, as a prize to the man with the largest family, a wife and sixteen children. Some women would prefer dividing such responsibility, by sharing their husband's affections with a second or third wife. How long will it be, judging by the way things are going in our civilized society, before it will be found expedient to offer prizes for the largest and best family of children? How many now evade the responsibility of children, either from necessity or choice? Bishop Potter of New York said lately, "To some women these ministries of the home are denied by modern conditions, and there is a tendency which ought to be frankly owned to dis-esteem domestic cares and duties." The question, "Is marriage a failure?" now being so much discussed, is warranted by the statistics of divorce and of celibacy. The social evil is not only on the increase, but is being legalized. Brigham Young, in a conversation with Mrs. Frank Leslie a few months before his decease, said, "Why, I have walked the streets of your great cities at night, and my heart has bled to see the hollow eyes and painted cheeks of the women who walk them, and who lead away the young men who are to be husbands of this, and the fathers of the next generation. Not one such woman is to be found in all Utah, and our young men are pure, and our women are virtuous, and our children are born free from inherited disease." And he might have referred to woman's condition as an industrial serf, in factory, store, garret and kitchen, which rob her of health, beauty, and freedom.

The Mormon delegation to the Woman's National Council, just held in Washington, introduced resolutions which ought to have come from the east; the one by Mrs. Susa Young Gates declared in favor of studies in schools and colleges for qualifying young women for the responsibilities and duties of parentage, and one by Mrs. Lorenzo Snow asked for the appointment of a committee to work for the admission of girls to all our col-



leges and universities. Mrs. Martha H. Tingley read a paper on "The Possibilities of Women," that would make the nerves of some of our eastern women-folk tingle.

A ringing manifesto was expected, of course, on the Roberts case from the Woman's National Council, the most representative body of women in America; and when it leaked out that the Council did not share in the widespread hysteria, it was charged with being infected with strange sexual heresies, and with selling itself for Mormon gold! The resolutions that were passed offered few crumbs of comfort to the alarmists. Neither Roberts nor polygamy is mentioned.

Whereas, the National Council of Women of the United States stands for the highest ideals of domestic and civil virtues, as well as for the observance of the law in all of its departments, both state and national; therefore,

"Resolved, no person shall be allowed to hold a place in any lawmaking body of this nation who is not a law-abiding citizen."

There is hope for our country when a woman's convention can on such an occasion pass so fair, sensible, and courageous a resolution as this. Let them stand by the principle expressed in it, and wrong will be done no one.

There are forms of pluralism more dastardly and noxious than the one charged against Utah's Representative-elect. Whether such cases as the following, which is not the worst known in high places, comes under this head, may be a matter of opinion. A late news dispatch reads as follows:

"Wilmington, Del.,—J. Edward Addicks, gas manipulator, politician, and financier, whose wife obtained a divorce a few months ago on technical grounds, after one of the most sensational trials ever known in this section, will be married at noon, on Wednesday, to Mrs. Ida Carr Wilson, who was named correspondent at the trial. Only a few friends have been invited. Addicks is president of the Bay State Gas Company. In 1894 he ran for the United States senate against former Senator Anthony Higgins, and was defeated after a long struggle. In the hearing for divorce, Mrs. Addicks testified that her husband's infidelity had extended from 1887 to the time of the suit."

Addicks is again a candidate for senatorial honors, and at this writing his name leads in the balloting in the Delaware legislature. But the Baptist Union and the Young Men's Christian Association of Delaware and Massachusetts are silent! When, it may be asked, in the history of our government, was a candidate for public office ever defeated, or a holder of office ever deposed, because of vagrant fancies and lawless impulses in sexual affairs? Who will rise in his place and say that there are no practical pluralists in congress or in our state legislatures? What an interesting time is ahead, when one of the weapons of the party warfare will be neighborhood gossip about the private life of an aspirant for public office. Sexual purity is certainly desirably among the official class, but how strange that we should just wake up to this fact and draw the line

in such an unscientific and maudlin fashion!

The charges against B. H. Roberts rest on rumors and insinuations which give a false view of the situation and fail to make clear either the moral or the legal issue involved. The evidence shows that no plural marriages have been contracted in Utah since it became a state, and that Robert's offense, at the worst, is that he has not abandoned utterly the women and children bound to him before Utah's admission; and it shows that he was elected to congress by a Gentile and Mormon vote with many of the highest Mormon officials as his political opponents.

These petitions to congress against Roberts are the work of conclaves of ecclesiastics headed by the orthodox, whose enmity pursued the Mormons before polygamy was any part of their creed, and who are moved more by the angry jealousy of a prosperous rival, than by fear of the disruption of the home from that source.

The Christian church in general accepts the Bible as its authority in all religious matters, including marriage, which it holds to be a sacred rite; while it looks on Abraham, Isaac, Jacob, David and Solomon, polygamists all, as the inspired mouthpieces of God for all time. And the same church which is so concerned about the integrity of the home, is the defender of social conditions, which, by denying to man and woman their industrial rights, tend more to the destruction of the home than all other causes combined.

It is by no means clear what the critics and opponents of Mormonism take as their standard Christianity; for while they are so bold in their denunciation of the Mormon system, they are silent about the errors and superstitions of the other prevailing forms of religion in this country; and while they express themselves so freely concerning the Mormon priesthood, they are reticent as to the dangers of priestcraft elsewhere.

In instituting a comparison between Mormon and Christian homes and civilization, the imagination and preconceived ideas, instead of the real facts and actual state of things, are made the basis of the argument; the one is pictured in the darkest, and the other in the brightest hues, the one having no redeeming feature, and the other being without flaw. No notice is taken of the fact that Utah has a higher percentage of school attendance than has most other states of the Union, and a lower percentage of crime than any of them; that but two per cent. of the Mormons practiced polygamy when it was in its prime, and that Utah, under Mormon rule, enjoyed an almost entire exemption from two of the greatest curses of our Christian civilization, pauperism and prostitution; that the Mormon women, who are represented as degraded and enslaved, have the ballot in their hands and a representation of their own sex in both branches of the state legislature, besides being organized in numerous benevolent and educational associations which are represented in the Woman's National Council of America.

An amendment to the constitution of the United States prohibiting polygamy is proposed by some, as if there were not other evils in the way of loose sexual

relations more dangerous to morals and the home, such as frequent divorce, which is consecutive polygamy, so to speak, and the social evil, which spreads its moral and physical poison throughout society. And such an amendment would deny to any state the right to make any variation from the present marriage relation, though demanded by a majority of its citizens of both sexes in the interest of social purity and individual freedom. But we must exclude Roberts, although he is on a higher plane than a large proportion of men in public life, and it may be on as high a plane as the strictest monogamist. Legislation on marriage or the relation of the sexes should take place under strictly rational auspices, and not at the behest of prejudice and sectarianism.

This essay may fitly conclude with these lines from a poem on "Prejudice," written in the forties, by Eliza R. Snow, sister of Lorenzo Snow, President of the Mormon Church today:

"Tis not an orb dispensing light,  
Like that which shines in yonder heaven;  
'Tis not a star that glistens bright,  
Like those that deck the crest of even.

"Tis not a pinion formed to bear  
The mind where Reason's hosts resort;  
'Tis not a chart directing where  
Investigation holds his court.

It is a charm-inspiring deep,  
A deadly soporific spell,  
Which lulls the faculties to sleep,  
And softly whispers, "All is well."

It is a bolt whose massy weight  
The strength and skill of Truth defies;  
A prison wall before whose gate  
Bold Common Sense affrighted flies!

### AMONG THE ELDERS.

Brother R. Earle McGrew, of Bee, Giles county, Tennessee, though not a member of the church, reveals his firm belief in the divinity of the Latter Day work, in a poem he has written for the Star. Space, however, forbids its publication.

Elder Joseph D. Burnett, of the Chattanooga Conference, in a letter to the Star, rehearses many of the experiences he has undergone while in the field. He, like the rest, has undergone many vicissitudes, which have caused him to realize he is not of the world, but has come out of it.

"Do you know that Elders indulge in worthless conversations at times as they journey along the way? Repent of this and let your minds be filled with noble thoughts, so that the Holy Ghost may have an abiding place within you; for without that spirit you are helpless in this work."—President C. O. Christensen in a circular letter to the Elders of the Georgia Conference.

### "They Will Persecute You."

In Winston county, Alabama, a spirit of mobocracy seems to be cropping out in parts. Elders Le Roy Farley and Joseph Hastings were disturbed while holding meetings last month, by a lawless set of men, led by a minister. Not content with merely causing strife at a meeting, the mob went farther and stopped the two brethren and their friends upon the public road as they went to their night's abode. If the minister desires his flock to follow Christ he had better uphold the oppressed and not cast them down.